HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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ANTI-SLAVERY.

REPORT,
ON THE CONDITION OF THE FREE COLORED PEOPLE OF OHIO.

[Continued.]

In September, 1832, a Sunday school was collected which now numbers 125 scholars; soon after a lyceum was established, where up to the present time lectures on scientific and literary subjects have been delivered twice a week, to an audience of from 150 to 300 persons. A library of about 100 volumes was collected, which however, from the inability of the people to read, has as yet been but little used. Arrangements were made for a school but was delayed for some time by the difficulty of procuring a house for such a purpose. At length, a small tenement was rented of a colored man, and the school commenced on the first of March, 1834. When this school was opened it was immediately crowded to overflowing with children and adults. The house not being large enough to contain them, sixty small children were admitted at nine in the morning. After reading and spelling around, they were dismissed and the house was filled again by the larger and grown persons who went through the same exercises. These classes returned in the afternoon in the same order, and again recited lessons in reading and spelling. At this time, probably one half of them, old and young, did not know their letters.

The clamor of the adults for admittance made it necessary to open an evening school for their benefit. This was held three evenings in a week, and fully attended. Five or six individuals engaged in teaching each evening. This evening school when the students left the Lane Seminary was discontinued for want of teachers.

In consequence of the crowd at the day school, another house and teacher were procured and the school divided. At the beginning of the second quarter another division was made and two additional schools commenced, one for young ladies and the other for the small children. These two last are taught by ladies. The four schools above described are still in operation, numbering at present 250 pupils, and exhibiting, so far as we can discover, the same eagerness to learn as when they first commenced. Two teachers are engaged in the young ladies' school, and two in the school for small children, all of them are females. The young ladies who are engaged in these schools are all of them thoroughly qualified to fill any department of female instruction. Just before they devoted themselves to this work, two of them were urgently solicited to take charge of a female seminary of high character in Tennessee, with an offer to each of five hundred dollars a year. This offer was renewed with importunity after their arrival in Cincinnati, but they again declined it, choosing rather to instruct the despised, the oppressed, and forsaken, sharing with them the burden of their woes.

In the ladies' school, which now numbers about eighty scholars, work has been introduced, and nearly all are now employed two hours a day in various kinds of needle work. This was found to be a necessary part of their education, as before they had known how to do little else than the most laborious kind of house work.

In regard to the improvement of these schools, our expectations have been more than realized. The uniform testimony of the teachers in regard to their pupils is, that they have never seen their superiors, although they have taught years in other places. Individuals who have visited the schools have expressed much surprise at the mental activity, and rapid advancement which they have discovered. A few specific facts here, may not be out of place. Rhoda Carr, a girl who had been a slave, and who had purchased her freedom, having in some way heard of our schools, came five hundred miles that she might attend them. She entered not knowing her letters—in four weeks her reading book was the Testament. Priestley, a boy aged ten, learned his letters in four days. He commenced last June, and is now a good reader, and well advanced in arithmetic. Charles, another boy ten years old, at the second quarter had gone through Day's arithmetic, and could do any sum which the book contained. The children generally of eight and ten years of age, who commenced with their letters can now spell any where in the spelling book. Fifty are now attending to geography, thirty to English grammar, forty to aritmetic, and twelve to history, some of whom are well advanced. True some who attend our schools are stupid and dull as is the case with every collection of children, but with the majority, the fact is far otherwise. Sixty or eighty lines in history are frequently repeated for a morning lesson, with perfect accuracy, and on inquiring of the boys how they sat up last night, the reply with some is "till ten, eleven or twelve o'clock," and with others, "till we burned the candle out."

The rememberance of friends still in bondage, presses heavily on their hearts. It is even with the small children a powerful stimulus to effort. In order to show clearly the character of this influence, it may not be out of place to permit the children to speak for themselves. Not long since, the pupils were requested to write compositions. As this was new business, they inquired what they were to write about? The answer was, "What you *think most* about."

The following are specimens of the compositions.

1st. Dear school-mates, we are going next summer to buy a farm and to work part of the day and to study the other part,if we live to see it, and come home part of the day to see our mothers and sisters and cousins if we are got any and see our kind folks and to be good boys and when we get a man to get the poor slaves from bondage. And I am sorrow to hear that the boat of Tiskilwa went down with two hundred poor slaves from up the river. Oh how sorrow I am to hear that. it grieves my soul so that I could faint in one minute. —— ——, aged seven years.

2d. Dear School-master, I now inform you in these few lines, that what we are studying for is to try to get the yoke of slavery broke and the chains parted asunder and slaveholding cease for ever. O that God would change the hearts of our fellow men. —— ——, aged twelve years.

3d. In my youthful days dear Lord, let me remember my creator, Lord. Teach me to do his will. Bless the cause of abolition—bless the heralds of the truth that we trust God has sent out to declare the rights of man. We trust that it may be the means of moving mountains of sin off all the families. My mother and step-father, my sister and myself we were all born in slavery. The Lord did let the oppressed go free. Roll on the happy period that all nations shall know the Lord. We thank him for his many blessings. —— ——, aged eleven years.

4th. Dear Sir.—This is to inform you that I have two cousins in slavery who are entitled to their freedom. They have done every thing that the will requires and now they wont let them go. They talk of selling them down the river. If this was your case what would you do? Please give me your advice. —— ——, aged ten years.

5th. Let us look back and see the state in which the Britons and Saxons and Germans lived. They had no learning and had not a knowledge of letters. But now look, some of them are our first men. Look at king Alfred and see what a great man he was. He at one time did know his a, b, c, but before his death he commanded armies and nations. He was never discouraged but always looked forward and studied the harder. I think if the colored people study like king Alfred they will soon do away the evil of slavery. I can't see how the Americans can call this a land of freedom where so much slavery is. —— ——, aged sixteen years.

These compositions with others were handed to the teacher, who put them in his pocket, without any thought of preserving them or showing them to any one. When it was thought best to insert them here, he took them from his pocket without any selection, and wrote them just in the order they came to hand. They are a fair transcript of our pupils' hearts. It is not strange that the subject of slavery should so deeply affect them, when it is remembered that nearly all, who attend our schools, have friends now in bondage. Some have a father or a mother—some brothers and sisters, and others have dear children, whom they have left at the mercy of the task-master. They know their woes from sad experience. They think of their sufferings, they listen to their groans, and they feel. Again and again as the slave has been mentioned, have we heard from one and another the heavy groan,—have seen the heaving bosom and the trickling tear, and teacher and pupil have wept together We *know* on this subject what cannot be expressed in *words*.

Those who have friends in slavery, live in continual dread and anxiety, lest they should be sold and taken down the river. This solicitude either like a canker preys upon their energies, gnaws away the springs of human effort, or if their minds are of that stern material that will give up the ghost sooner than yield, it operates as a continual goad, and urges them on to efforts almost superhuman.

It is common for boats loaded with slaves, to stop at Cincinnati, and it frequently happens that the friends and relations of the pupils are in chains, on board. A few days since, a colored man came into one of the schools and said, he believed there was some person present who had friends on board a boat, going down the river. On mentioning the name of their owners, a woman, on the farther side of the house, immediately exclaimed, "Oh, they've come," and fell senseless. A friend who sat near her, caught her in her arms, and for some time she lay apparently lifeless. Then, at intervals, a deep groan would burst from her agonized bosom. When she revived, a floods of tears came to her relief. "I *must see them*," said she,—and hardly able to support herself, she left the house. "These farewell scenes are worse than funerals,—they cannot be described,"—said a man to us a few days since, whose children had been sent down the river,—"I'd rather have seen them die. It broke my heart." The expression is common, that they had rather hear that their friends are dead, than that they are sold down the river.

Probably three-fourths of the whole number now in the schools, are either now slaves, have been slaves, or are the children of slave parents. Those who are now in slavery, have obtained permission from their masters, to come to a free state to work out their freedom. They are very anxious to learn, and when they cannot find work, come into school. One man, about thirty-five years of age, is very patiently trying to learn his letters; but says he can't come when he can get work. He is to pay his master, in Kentucky, 700 dollars. Twenty of which, within a few weeks, he has earned and paid over. Another, a pious widow, aged 60, is making the same effort. She says, if she can only get so as to read in the Testament, she will be satisfied. By her efforts at washing she has paid 50 dollars to her master, but has yet one hundred more to pay. Doubtless she will sink into the grave before her task is accomplished.

Calling upon a family not long since, whose children did not come to school very regularly, we found the father and mother were out at work. On saying to the eldest child, age about ten years, "Why don't you come to school, my girl?" She replied—"I'm staying at home to help buy father."

As this family attend the sabbath school, we will state some particulars respecting them, to illustrate a general fact. Their history is, by no means, a remarkable one. Conversing with them one day, they remarked: "We have been wonderfully blessed; not one in a hundred is treated so well as we have been." A few years since, the mother, an amiable woman, intelligent, pious, and beloved by all who knew her, was emancipated. But she lived in a continual dread lest her husband, who was still a slave, should be sold and separated from her forever. After much painful solicitation, *his* master permitted him to come to Cincinnati, to work out his freedom. Although under no obligation, except his verbal promise, he is now, besides supporting a sickly family, saving from his daily wages the means of paying the price of his body. The money is sent to a nephew of his master, who is now studying for the ministry, in Miami University. The following is an extract from the correspondence of this candidate for the ministry. It is addressed to this colored man.

"MR. OVERTON:

Sir, I have an order on you for 150 dollars, from your old master. It is in consideration of your dues to him for your freedom. I am in great want of the money, and have been for some time. I shall only ask you 10 per cent interest, although 12 is common. The money has been due two months. If you cannot pay it before the last of March, I shall have to return the order to Uncle Jo,—for I cannot wait longer than that time. It must also run at 12 per cent interest henceforth. If you cannot pay it all, write to me, and let me know when you can. Uncle Jo. requests me to let him know when you would have any more money for him.

Yours in haste."

This is only one of a series of dunning letters which came every few weeks. Soon after the reception of this, Mr. Overton scraped together the pittance he had earned, and sent the young man 100 dollars, with interest. And he is now going out at days work, and his wife, when able, is taking in washing, to pay the balance. They have two sons still in slavery. The mother, when emancipated, had the privilege of choosing masters, for these children. She selected two men in whom she had confidence, and who were remarkable for their kindness to their slaves. They purchased the boys for 200 dollars each, promising the mother, that if she should ever procure the means, she might redeem them at the same price. This, said she, was the last thing they said to me as I got into the stage to come away, while the children were clinging to me, and screaming to come along. The following is the copy of a letter she has just received from one of these men. It shows how coolly "kind masters" can trifle with the feelings of an affectionate and anxious mother.

"STAUNTON, Va., March, 1815.

To Mrs. Rebecca Overton:

Yours of the 4th instant, I received on the 14th, and now answer your letter according to your request. You say you are anxious for your sons to be, where you are, and a friend of yours is willing to advance the price I bought him at. I am not yet determined to sell. Mr. —— says he will sell his boy, but must have for him 300 dollars. The one I have you know is the youngest, but almost as large, and of the *two* I should prefer mine. Either of them, now, is capable of doing house work or taking care of a horse. Both of the boys are perfectly healthy, and at this time would hire for 30 dollars a year, and every year they would be getting more valuable if they lived. The friend you speak of can get Mr. ——'s at the same price, so he has just informed me. I do not feel disposed to part with mine, for I am well convinced I could not get one that would *suit me* better, or even as well,—but as it is for you, I might part with him, he is good disposed, and his character good."

On reading this letter to Mrs. Overton, she said, "I see what he wants. He is willing to sell, but wants we should pay him the other 100 dollars." The following tantalizing postscript is appended to the letter:

"Your sons request me to tell you, they are well, and should be glad to see you; and further they desire their love to their sisters and brothers,—and are anxious to live with you, or nearer than at present, *if it could be so ordered*."

We have inserted this case thus at length, to show how all the social sympathies of these people have been mocked, and their tenderest sensibilities outraged. Still we see them bearing up, under these accumulated wrongs, and struggling onward with a vigour, truly astonishing.

One man has just finished paying for himself, wife and babe, 650 dollars. For a little son who attends schools with him, "I paid," said he, "a hundred silver dollars, when he was three years old." He has done all this by rigid self-denial and persevering industry. For two children yet in bondage, one 9 and the other 11 years of age, he has offered 450 dollars, but their owner refuses to sell. Another man in school, paid 1000 dollars in cash for his own body. A number of females have paid 200 and 300 dollars for themselves. They earned it entirely by their own efforts, principally by washing. These girls now go out at washing two days of the week in order to support themselves in school the remainder of the time. More than thirty females are now getting their education and supporting themselves in this way. Mr. Ralls paid 1130 dollars for his wife and two daughters. They are all now constant attendants at school. We might go on in this way through our catalogue, but we forbear, lest we should be tedious. The above facts are sufficient as a specimen, to show the materials of which the schools are composed.

The people had long groped their way in darkness, and as long had prayed for light. But such a transition from the midnight of despair, to the sunlight of hope, was too much for some of them to bear. One pious mother, was delirious with joy for more than a week, at the bright prospect for her children. Said she "many times have I lain awake all night, and prayed for just such things, but when they came, I couldn't stand it." One of the most intelligent and strong minded of the colored men, was absent from from the city, till in the summer, and had heard not a word of what was going on amongst the colored people. The first evening of his return, he attended one of the lectures. Said he, "I was in a perfect maze, to see a man get up, and speak to a colored congregation on such subjects,—to hear such sentiments from white men,—to have them talk in such a way to *us*,—was too much for me to believe. I thought I was dreaming. I would jog my neighbour to see if I was awake; take out my knife and cut the bench; take up the shavings and pick them to pieces;—and after all I couldn't convince myself that I was awake. I would come into the schools during the day,—sit and look on till I was ready to burst into tears,—then get up and go out, and say to myself, is this reality, or is it a dream? Am I really awake? No, it can't be true,—it is all a delusion. And thus I was several days."

Said a woman, lately from Virginia, "If we should go back and tell of our advantages, and how we have the white people to teach us, and how they treat us like brothers,—they couldn't believe us. There is a heap of people that wouldn't believe a word we said. We had no idea of it before we came. It is just like changing out of one world into another."

The gratitude which at times flows out from their *full, warm* hearts, is rich in blessing, and lightens all our labors.

The schools have suffered no little inconvenience from not having suitable rooms. Two of them have been taught in churches, and two in private dwelling-houses. It is expected however, that a house will be built this year, sufficiently large to accommodate two of the schools. The colored people have according to their ability, contributed liberally to this object. They are also making an effort to pay, for the next year, a greater proportion of the expenses of the schools. The expenses for the past year have been 929 dollars. Of this the colored people contributed 250 dollars. The remainder was given by abolitionists, at the east, and elsewhere. 200 dollars of this sum has been expended for rent; 150 dollars for three temporary female teachers, and the remainder for books, fixtures, fuel, board of teachers, etc. In addition to the schools now in operation, another will commence on the first of June, for colored boatmen, and continue four months. Of this class of men, there are, during the summer, about 300; whose residence is in this city. As they are well known, and a majority of them active young men, their influence hitherto has been bad. Familiar, during eight months of the year, with all the vices of the river, it could not be expected that a four months residence on the shore, would mend their manners or their morals. Especially when it is remembered that during the week, grog-shops, brothels, and gambling-houses, have been the only places open for their reception. Aside from the common hardships of a boatman's life, this class of our citizens suffer severe persecutions by coming in constant contact with slave laws. As there is danger of making our report too long, we will state only one fact.

A colored woman of our acquaintance came up on a boat this morning, who had been down the river to get her husband out of jail. He was a boatman on the lower waters, and his family resided in this city. Some two or three months since, while taking in wood, his leg was severely injured. He spent all his money in paying board and doctors' bills. As it healed very slowly, he became discouraged, and attempted to get home. He procured a passage, promising to pay when he arrived in Cincinnati. But on getting up to the falls, at Louisville, the boat could not pass. He then left his free papers with the captain as security, and took passage on another boat. When they came for his passage money, he told them of his misfortunes and his poverty. His story was not credited, and they demanded his free papers. These, of course, he was unable to produce. He was accordingly set on shore, and thrust into a Kentucky jail. Here he remained four weeks, and would have been sold to pay the jail fees, had he not found means to send to his wife, who went immediately to his relief.

Great good may justly be anticipated from such a school. These boatmen traverse all our navigable waters: the Ohio, Cumberland, Tennessee, Kanhawa, Illinois, Wabash, Mississippi, Missouri, Arkansaw, White, Red, Yazaoo, and other rivers. If intelligent, industrious, and sober, they would every where be letters of recommendation for all the colored people. Their influence, if directed aright, will tell powerfully, not only on the interests of the free colored man, but on the whole system of American oppression. [To be continued.]

From the Boston Telepraph.

A CHRISTIN SLAVEHOLDER'S DIARY.

SABBATH, May 21, 182 . Attended church to day; heard Mr. —— preach a Missionary sermon. Was very eloquent. Text—'Go ye into all the world, and preach the gospel to every creature.' Displayed, in glowing colors, 'the wretched state of the heathen, who are holden in the '*bondage*' of sin; and most affectingly described the dark places of the earth, which are full of the habitations of *cruelty*. My feelings were greatly moved;—in the collection taken up at the close of the service, gave —— dollars all the profit which I made yesterday in trading off my negro Sam, to Parson G. Be sure, I hardly knew how to spare my money—but what are a few dollars to the 'price of a soul,' in India, which they may, perhaps put in possession of the 'Word of Life.' Should have given more, but for the loss I experienced last week in the death of Bill, who took cold after being 'flogged.'—Shall attend the auction to-morrow, and if I make a profitable bargain—as I hope to, for the slaves of 'Squire B. *must be sold*—I shall remember the poor heathen. Thank God, that I and my family were born and brought up under the light of the gospel!—Lord's Supper administered to day—enjoyed great satisfaction in commemorating the blood of Christ, which was shed to REDEEM *my soul!* After Church, had to wait ten or fifteen minutes for my coachman; wondered why he did not come—was quite impatient as I feared my *servants* were in mischief;—coachman at length came, was unwilling to tell the reason of his delay; promised him a *flogging*. When I reached home, found he had been looking at the pictures in my 'great *Bible*,'—which was what detained him; gave him a sound flogging—as I never lie to *my* negroes—and told him if he ever touched the Bible again, I would double the castigation. Presume I shall not have to wait for him at church, another Sabbath. At evening prayers, read the chapter concerning Philip and the Ethiopian Eunuch; felt uncommon fervency in praying, that 'Ethiopia might soon stretch out her hands unto God.' This evening, heard a great noise in my outer kitchen—approached, to learn the cause, and found Sal wailing bitterly, because I sold her son Sam, yesterday to Parson G.; told the foolish creature to be silent, or I would horse-whip her, as I could not be disturbed. Retired to rest earlier than usual, because I must be at the slave aution early to-morrow; wife said I must get up and still Sal, for she could not sleep. Rose, took my horse-whip, and let her feel the lash two or three times, which stilled her for the night.

MONDAY, 22. After morning prayers, ordered my coach, for the purpose of attending the auction at 'Squire B's. Sale commenced at 10 o'clock;—he had a fine lot of negroes, two or three elegant horses, and considerable other live stock for sale. One of his servants [illegible] the stroke of a whip, a week or two since which lessened his value very considerably; strange that men will be so blind to *their own interest*, as not to be more careful where they strike, when they correct their slaves! Bought a very likely looking young fellow, of about five and twenty, who I think will answer admirably for a groom; he had one boy three or four years old, who was bought by brother C., whom I saw at the communion table, yesterday;—his wife 'knocked of,' I think to Rev. Mr. —— of —— who wanted a wet nurse; she having lost her child, by having been worked a little too hard the day before its birth. Bought several others, at a very low rate, whom I intend for the plantation. On returning home found, to my sore vexation, that Sal had cut her throat, for grief at being separated from her boy, whom I sold to the Parson on Saturday. This loss will so far counterbalance the other bargains, which I made at the auction to day, that I shall not for the present, be able to give any more for the conversion of the *poor heathen*.

TUESDAY, 23. Rode to my plantation to-day; looked into the cottage of my old slave Sambo, and found him dead!—Poor fellow; he has been a good servant, for many years, —but, for the last six months, has not, for old age, been able to earn more than half his living, and, for the last six weeks has not been able to leave his cottage. I intended, for his faithful services, to have given him his feedom, and sent him to Liberia, but it is now too late. Wife says, that I must buy another woman to take Sal's place;—regret that I had not bought the wife of my groom;—though I suppose it would have been a sore disappointment to the *minister*, who bid her off. But, I will see what can be done, after *prayers*, tomorrow morning.

WEDNESDAY, 24. Met a slave, to-day, absconding from the plantation of Dea. W.; told him to stop, or I would shoot him;—he had been beaten by the overseer, as he doubtless deserved, and like a foolish fellow was attempting to flee. I returned him, of course, as was my duty, according to the golded rule, to 'do unto others, as I would that they should do unto me.'

THURSDAY, 25. Subscribed 25 dollars to the American Colonization Society, to day; a most humane and benevolent institution, which I rejoice to patronize. The Agent who called on me this morning, appears to be a man of truly liberal feelings, and is willing, that the *South* should enjoy her *rights* as well as the *North*. Think it is a most benevolent and noble design to plant Colonies on the Coast of Africa, and thus send the *gospel* to that benighted country.—Mean to *liberate* and send off *Jo*, next Autumn, as I understand a ship will then sail for Liberia. He will be of no use, but merely a bill of expense to me, during the winter; and is becoming so old, that he will be of very little farther service, even should he live till another season. I am determined, therefore, to *give him his freedom*; unless he dies, as poor Sambo did; and then twenty five dollars will go towards sending some other poor worn out servant to his *native land*.

Practical Anti-Slavery.

FOURTH OF JULY AT PLYMOUTH, N. H.

Mr. Garrison—Does not anti-slavery among us confine itself too much to argumentation and resolution, and is there not too little application of our fine, abstract principles to the treatment of the colored man? Is there not too much of abolition 'in the abstract,' which unconverted men mistake for real anti-slavery and Christian philanthropy, as some of our enemies regard a hatred to 'slavery in the abstract,' the same thing as a hatred to the slavery of this republic, which we wish to abolish? I think so. It is an easy matter to stand up in the white assembly, and argue the question of liberty, and declaim upon the wrongs of the slave. But it is another thing practically to forget the distinctions, which have subjected the coloured man to our scorn and oppression. It is quite another thing to walk the streets in friendly association with this object of public aversion and contempt—to ride in the chaise with him—to sit in the pew with him in the house of God—at your own table, in your social circle in the exercise towards him of any of the rites of hospitality—to encounter with him, in any of these conditions, the rude and vulgar stare of a Yankee community. To do these things belongs to Abolition in the *concrete*.

The extinction of slavery in this country must find the entire population in the enjoyment of all the prerogatives, rights, privileges and blessing of American life. I mean all I say, and Mr. Secretary Gurley may construe it, if he likes, to involve 'an Amalgamation of the two races'—that delicate and euphonic chorus to his colonization song—which he goes about singing in the wake of anti-slavery conventions, to the self complacency of a proud and devoted people. How many races does this believer hold to? The Scriptures apprise us of but one. I shall waste no ink, though I have a bottle of it, to show the meanness, the vulgarity and the dishonesty of the construction. Let me quiet the marriage-dreading Secretary, by reminding him that the coloured man, when freed, can consult his sovereign taste in the choice of his bride; and the friends of the Secretary may reserve, in the deed of emancipation, the right of consulting theirs. It will always 'take two to make' the horrid 'bargain.' I heard the *song of the Secretary* at the Convention at Concord.

Our anti-slavery friends, and we have sterling ones here, were disappointed in their applications to several champion advocates for an address for the 4th, and were about giving it up, when we received a message from our brother Kimball, proposing, if our anti-slavery were of the standard to deserve the honor, to visit us, with some of the fine young men of Noyes Academy, whom he had prevailed on to consent to come and offer and support resolutions at our meeting. Hospitality, he said must open its doors and more doors than of one house, to welcome the young strangers, in the true spirit of emancipation, or we could not expect them. The proffer and the conditions were promptly accepted, and we had the pleasure of welcoming [illegible] his wife, (who has been a slaveholder, but who is now a pattern of emancipationist) and four young gentlemen of the school to the hospitalities of our homes. I will give you the names of the young gentlemen, Sir, and some account of their history, and, what is quite important *now* to know, (by and by of no importance I hope) their *color*. Messrs. Thomas Paul, Henry H. Garnet, Thomas S. Sidney, and Alexander Cromwell; names, some of them, by no means inapt to the wearers. Paul, whom you know, aged 21, son of the late Baptist minister of Boston, a scholar and a gentleman, quite in advance of the standard of our educated and accomplished young men, of *mitigated* and *alleviated* color, blessed with soam shades (or lights) of approach to the nominal oppressor hue—of quite *endurable* complexion.

Garnet, 19, of full, unmitigated, unalleviated, and unpardonable blackness, quite 'incompatible with freedom'—crippled of severe lameness, which was much aggravated by the exposures and oppressions of a recent *stage ride in New-England*—a humble christain and member of the Presbyterian church; nine years ago a slave in *Maryland of this Republic*, ransomed from a republican tyrant, by the labours of an exhausted father, who had first to ransom then support, amid the frowns and hindrances of a christian community, himself, his wife and his children; an enlightened and refined scholar—a writer and speaker of touching beauty.

Sidney, 17, an orphan, literally, as well as by caste, more *fortunate* in complexion than our friend Paul even, (being considerably nearer to the standard of democratic liberty, in this behalf, than some, who despise his friends for regarding him) an accomplished scholar, an elegant declaimer, a graceful orator. It might raise the envy and the emulation of our young patricians, at the higher Seminaries, coveting the glory of eloquence, to see him and hear him speak.

Alexander Cromwell, a lad of 16—in years a mere boy, but in talent, learning and character any thing but a boy—black, sable as Touissant, of the undeteriorated aspect of that land, where his father was stolen, amid the joys of childhood, 'all at play' beside the streams—*stolen, pilfered away* by some of our precious *light-fingered* countrymen, who came off with him to this Republic, where the Genius of Liberty and Equality turned him into a 'vested right.' In childhood he was a slave, as they can manage the young Lion; but when he grew to manhood, and his spirit unfolded itself, he discovered within himself an incapability of bondage. He stood before his heartless claimant, admonished him of his discovery, and demanded, what is called, in Southern democratic parlance, 'free papers.' *They could not be withholden*, and the noble young African found himself disenthralled, from all but the hatred and scorn of the Christian people to whom God in His providence had abandoned him. He betook himself to some one of the despised callings, to which we have limited his people, for subsistence—became a husband and the father of ten children.—Surrounded by these, in waning years, when he had forgotten his native land, and when all once near and dear to him were dead or in Christian captivity, he was found by the Colonization recruiting officer, *beating up* volunteers for banishment. The wily agent beset him for *'consent.'* The old man repelled him. He had undergone one expatiation—he had been once *colonized* and did not incline to repeat it. 'You dragged me from Africa, when that was country and home to me, and now America has become so, and Africa a strange land, you would drag me back again.' Young Cromwell inherits his father's spirit. He would make a poor slave at South or North—a colonizationist could not look him in the face and ask his 'consent' to a trip to Liberia. I talked with him on the subject of insurrection—he denounced it 'because of its midnight slaughter of defenceless women and children. To *open war for liberty* he had less objection, but it was too like murder to fall upon unarmed men.' A scrupulosity more like knighterrantry than is common in these *shrewd* times. White folks would not generally be so scrupulous. I asked him, before a colonizationist, what the colored people would do with the colony at Liberia, if it were left to them. 'Send and bring them home,' said he with animation—'every man of them.' 'Every man you could find alive,' said friend Garnet.

At half past two, on the 4th, the Anti-Slavery Society was called to order at the Congregational meeting house in the midst of a very full assembly. After prayer, by a neighboring clergyman, a few remarks were made by one of the brethren, explaining our want of a formal address and commending to the candor and indulgence of the auditory our young brethren, who were to supply its place. They needed the more indulgence from having to follow, in contrast, two gentlemen, who had spoken on Temperance to a portion of the auditory but just before them, both of whom had enjoyed college advantages and one a professional education.

Mr Garnet was introduced to the audience with a resolution prefaced with some beautiful remarks on the contrast of his own feelings with those proper to the joyous day, and supported it, in an address of twenty or thirty minutes, with great simplicity, pathos and beauty. His resolution was in substance, 'that it was the duty of every Patriot and Christian to adopt the principles of the immediate abolitionists, for the safe and speedy overthrow of Slavery, that every man who walked the American soil, might tread it unmolested and free.' There were many passages in his address of touching eloquence, and when he told of the objects that met his earliest vision, and shed 'natural tears' at the remembrance of his own and his mother's and father's bondage, I found many moistened eyes in the auditory besides my own. I wish Secretary Gurley, if he has not become a mere form of a man—if he has not expatriated every spark of humanity, had heard him declare the answer he would give to the Slaver, who should proffer him the alternatives of slavery, death or colonization. He never would have *sung that song again* about 'amalgamation of the two races'—'derangement of the frame work of society' and the 'steeples that were to glitter along the desert shores of Africa.'

Garnet was followed by young Cromwell, with a spirited, heroic and generous resolution, 'Summoning the country to the experiment of immediate emancipation from the brilliant examples in the West Indies, South America, and Cape of Good Hope.' He sustained his resolution with readiness and talent, very uncommon among young men, and beyond any thing I had known from a youth of 16. It was seasoned occasionly with sarcasm and an impatience at the flimsy pretexts of slaveholding and its apologies—quite characteristic of the boy, whose father *could not be a slave*. His speech was heard with deep attention. He was followed by Mr. Lebosquet, Student in Divinity, from Compton, on the resolution 'that Slavery was a sin against God, of most heinous character—of which our whole country is guilty and of which we ought immediately to repent.' This resolution was supported in a series of sound, pointed, faithful remarks, laying the sin at the right doors, and pointing to repentance as the only door of escape. When Mr. L. closed, it was feared that the meeting was trying the patience of the auditory too severely to admit of hearing any further speakers. They had been sitting, with short intermission, from early in the morning, at Sabbath School and Temperance addresses. But nobody moved to go—and it was put to the meeting to signify by rising, whether, at that late hour, they would hear Mr. Sidney. The assembly rose in a forest, which completely obscured the few zealous colonization brethren, who as they think the colored *man can't rise in this country*, thought, perhaps, they would not themselves rise on his account. Mr. Sidney was called to the platform under a strong expression of favor—and he amply repaid by a very elegant address, very capitally and powerfully delivered. 'They must have had help,' said this, that and the other one. 'Yes, but' replied others, 'if they had help about their pieces, they hadn't about their speaking. The liberal minded about, who don't hold to these colored folks, could not understand how these young men could write and speak so—some went so far, of these same critics as to say, 'they beat the temperance orators all hollow.' Mr. Paul took no part in the exercises, on account of a recent domestic affliction. He would undoubtedly have shared in the honor won by his fellow students. I was about offering, before the close of the meeting, a resolution to this effect, 'Resolved, That colored people have *bona fide* talent enough to allow of their being free.' *I think it would have passed.* But thought best on the whole to omit it. After the addresses, two abolition brethren sung the duet, 'Watchmen tell us of the night,' altered for the occasion, by one of the singers, accompaniad by the organ. It was sung with fervid spirit and animating effect.

Freeman, tell us of the night—what its signs of promise are.
Bondman, Lo, Brittannia's light! Freedom's glory beaming star!
Freeman, can its blessed rays promise aught to slave like me?
Bondman, yes, its glorious blaze *lights your path to Liberty.' &c., &c.*

Prayer—benediction, and the meeting was dissolved towards tea time. The young gentlemen tarried with us until Monday morning, the 6th, and afforded us ample opportunity to disperse much, if not all of our remaining pro-slavery prejudices, and that inhuman, unchristian uneasiness, which we are wont to feel at the free presence of our colored brethren. A triumph over these prejudices is an important triumph. We had the satisfaction of attending our young friends to the house of God on the Sabbath, & their presence proved *no interruption to the services*. They 'amalgamated' with the congregation; the pew doors of our yeomanry, too respectable to be sneered down by all the dandyism and pomposity of the land, were opened to them, and they enjoyed the pleasure of associating with their brethren and countrymen and fellow sinners, on proper and christian footing. This, Mr. Editor, I call *practical anti-slavery*. I recommend it to the Abolitionists of the country, along with speech-making, resolutions, conventions, &c. Secretary Gurley's *song* is no answer to argument like this. His ditty of "the two races" can find no place in such an order of exercises as this.

If any man ask why all this fuss about negro youngsters? I answer it is because they are *men*—and hitherto lost and dead to themselves and the world, and our land is ripening for vengeance on account of its tyranny—and this kind of *fuss* rescues them from thraldom, and raises them from the dead.

I am dear Sir, in haste,
cordially yours,
N. P. ROGERS.

Plymouth, July 8th, 1835.

Discussion on Colonization.

The proposed discussion on the merits of the Colonization Society, between Mr. May and Mr. Gurley, was held at Julien Hall, on Friday evening the 17th inst. and continued the next Monday evening. It was listened to with intense interest by crowded audiences. The meeting on Monday evening did not adjourn until eleven o'clock, and up to that hour the audience showed no marks of weariness or inatteation. A vote was passed at the opening of the meeting on Monday, that the hearers should not exhibit any expressions of applause or disapprobation. But the vote seems to be little regarded, and both speakers were occasionally greeted with tumultuous clapping and stamping, interspersed with a little hissing.

When the vote was put on Mr. May's resolution, at the end of the debate, the assembly seemed to be in a very excited state. It did not appear to me easy to determine, which side had the majority, though I am assured by those who have better eyes than mine, that the vote was clear against the Colonization Society. However, before the Moderator had declared the vote, the Rev. Mr. Gannett rose and proposed an adjournment, without having any decision declared. He accompanied his motion with a few words judiciously calculated to preserve harmony and good order in the excited assembly. His motion was passed without opposition. I shall not attempt to give a detailed account of the debate.

The great charges brought by Mr. May against the Colonization Society, were, that it slandered the free people of color, fostered prejudices against them, supported their compulsory transportation and banishment, & was the advocate of slavery. This he contended had been the general character of the Society's publications, from which he made various citations.

Mr. Gurley made several attempts to justify the Society's support of the Maryland scheme for transporting the emancipated slaves. But he was entirely unsuccessful. He also said that the Society had been supported by many great and good men; and that its publications contained ten times as many passages friendly to the people of color, as it did those of an opposite character. I do not see the pertinancy of this answer to Mr. May's charge. If a man were sued for a libel, it would not help his defence very much to prove that he had praised the plaintiff on other occasions ten times as much as he had abused him in the libel.—He declaimed a good deal on the benefits to Africa of a colony there. He declared himself to be in favor of wise and prudent measures for the abolition of slavery, but deprecated the incendiary attempts of the abolitionists, with great vehemence, as calculated to ruin the country.

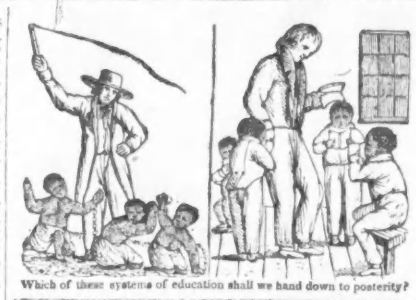
I have mentioned but a small part of the topics adverted to by the speakers. Mr. Gurley is a very plausible advocate. His voice and manner are agreeable. I may be prejudiced, but much of what he said struck me as hollow and sophistical. He evaded with great skill, instead of meeting the attacks of his opponent; and was constantly turning the debate from the true points in controversy.

Mr. May is a warm and pursuasive speaker, overflowing with kind feeling and generous sympathy. His last speech on Monday evening, which contained a defence of anti-slavery principles, and a vindication of the right of freely discussing slavery at the North, a right which had been denied by Mr. Gurley, produced a deep and powerful impression on the audience.—*Liberator.*

Insurrection in Mississippi.

The accounts from Mississippi of the meditated insurrection among the blacks affords a melancholy picture of the evils of slavery—of the life of apprehension and jeopardy which the people of that region must constantly lead. But it is just what is consequent to all, everywhere who live under a continual sense of guilt and danger from indulged sin and iniquity in trampling on the rights of others and appropriating to themselves their property unjustly gotten and holden. They are ever in fear of detection and just retribution. They know the right and yet pursue the wrong to their own hurt—and sooner or later they will be visited with the fruits of their evil doings. If slave holders persist against entreaty, light, reason, and known natural consequences, they must endure them, with none to pity them but for their obduracy.—*Cabinet.*

Do as you would be done by.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JULY 25, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Troubles at the South West.

The papers contain long accounts of the projected insurrection of the slaves in Mississippi. Maddened by their long oppression, and instigated by a few desperate whites, who wished to excite a strife for the sake of *plunder*,—some of the negroes on the plantations in Madison Co. had plotted to rise and emancipate themselves. Having lost all hope of receiving justice at the hands of their masters, they determined to throw themselves on their own natural resources, and by the *lex talionis* of more enlightened but unchristian-like nations, purchase freedom at the price of blood. The Fourth of *July*, the *glorious* anniversary of American Independence, was designated as the day on which to make their great and desperate struggle to regain their "inalienable rights." Human life was to have been sacrificed without mercy; the evening sun was to have gone down on a scene of carnage and woe. Their plans, however, were discovered to a planter by a slave, who had imbibed the true spirit of abolitionism, and who chose rather to suffer than inflict wrong. Prefering rather to endure an unrighteous bondage than to free himself by physical force, he divulged the whole scheme, and by his christian magnanimity prevented its bloody and horrible execution. Would that the petty despots who enslave and crush their fellow-men might be taught by his example, to do justice and love mercy.

It would seem that the South has become so hardened, that it will not receive instruction from anything. They will not believe that their oppressions are to meet with a return—that if they sow the wind, they shall reap the whirlwind. The tragedies which have, from time, to time been acted in Virginia, S. Carolina, and other states—the desolation which in former years visited some portions of the West Indies—the convulsions and slaughter which have ever been the portion of slave-holding countries, impart to them no lesson of wisdom. They forget that *insurrections are the healthful, legitimate fruits of slavery*, that they are the outbreakings of the spirits of oppressed, outraged and desperate *men*. To us they are the sure and natural *effects* of a mighty *cause*. They are the revulsions of a strong principle implanted in our bosoms, which cannot always be violated and repressed. They are the certain and unavoidable attendants of oppression; they have rendered it a curse to society in all ages, and are ever ready to sweep the oppressor to his reward of destruction. But our brethren at the South cannot see these sure and fearful results. They are blinded by prejudice, by mistaken notions of interest, by inveterate habits and manner of life. Or, if they do see them, the system has become so interwoven with their feelings, has become so much a part of their nature, they choose to meet them rather than forsake the system. With the same madness that a drunkard manifests in clinging to his cups, do they cling to a system which threatens them with ruin. They seem bent upon their own destruction. Is it not the duty, the bounden duty, of those who are free from the peculiar influences of their situation, to warn them of their danger, to intercede with them—"to cry aloud and spare not"—to plead urgently, warmly, faithfully? Is it not a duty which we owe to them, to our country, to God and our own hearts? The South is standing on dangerous ground. There is a fire beneath her—a fire within herself, that will surely, inevitably, destroy her, if not soothed immediately and at once, and forever extinguished. The foundations of her institutions are already breaking up. The scenes of Mississippi are but the precursors of more fearful ones yet to come, unless she permits the oppressed to go free. Shall we—*we* at the North stand aloof? No. We cannot, we must not. We *will* send a cry of warning and entreaty into the South. We will proclaim in the ears of our brethren the dangers which surround them, and threaten us. We love them and we would save them. We *cannot* stand silent and unmoved. The country is in danger, the whole community is involved. We fear,—we tremblingly regard the awful consequences of a continuance of slavery. We must plead that it be given up.

We appeal to the patriot,—the ardent and disinterested lover of his country. Slavery is in the midst of us, and pouring desolation over the moral and physical energies of the nation. White and black are the victims of its baneful influence. It is exciting and fostering unholy passions in the one—it is disfranchising and debasing the other; it is perverting the correct and healtful feelings of both. It is crushing the spirit and enterprise of the South; it is generating sectional interests and jealousies; it is stirring up animosities between different portions of the land; it is threatening to dissolve the Union and build up a despotism on the ruins of this republic. Are you willing to see the republic of America to fall as have fallen the republics of Greece and Rome? Will you calmly suffer internal commotions, a servile war, to destroy this country? Will you see the storm gathering—will you look upon the sure signs of the fire and the great hail, without making *one* effort to deliver them you love from a ruin that *must*, unless turned aside soon, inevitably fall? Standing at the North away from the prejudices, & passions of those immersed in its evil, looking at the history of the times with dispassionate judgment, we are bold to assert, *that as surely as slavery is suffered to continue, so surely will these United States be buried in blood and ashes.* However fearful may be the consequences, imagined or real, attached to its abolition, consequences tenfold more fearful cling to its perpetuation. The scenes plotted in Mississippi will be acted in terrible reality, if the system is not abandoned. Never have we felt the urgency and importance of immediate action on this subject, as at the present time. There is a necessity, an imperative necessity, for action. A voice has come to us beseeching it, demanding it; and no patriot or christian should rest till restitution, full and unconditional, be made to the slave.

Signs of the Times--Mobs.

There is no one thing which ought so deeply to alarm every true friend of his country at the present time, as the increasing disposition, manifested in many places, to take the law from the established tribunal, where it should be sacred, and place it in the hands of the infuriated multitude. It is melancholy, it is really fearful, to see the arm of civil power palsied by the turbulent passions of those it should be strong to restrain. When our most sacred and cherished principles are madly trampled on by by a blind excitement; when mobs, in their unlicensed impetuosity, rise superior to legislative and judicial might; when physical violence crushes reason and right, we may well tremble for the fate of our institutions, and for our own personal safety and life. On what shall we place our dependence when *law*, the palladium of human right, is overthrown? In our own innocence? That will afford no protection; the guilty and the guiltless will alike be the victims of popular tumult. In our own strength? That is merely repelling brute force by brute force. Such a state of things is to be solemnly deprecated; and yet the signs of the times forbode it. The murderous execution of the gamblers at Vicksburg is only a late and repeated instance of the progress of the destructive spirit, which is developing itself in various parts of the land. It is simply a manifestation of the same unrighteous feeling which stirred up the Charlestown, New-York and Philadelphia mobs. It is an outbreaking of the same unchastened spirit which destroyed the Ursuline Convent, attacked the abolitionists in New York, and other places, and which has from time to time poured out its fury upon every unpopular sect. *It is the incipient madness of the French revolution.* Does it not behove every friend of justice, every patriot and christian, to take an open stand, and discountenance such proceedings? No matter who are the victims. Whether they be gamblers or not, they should receive their deserts by due process of law. Outlaws should not be known in the United States. The most desperate villain should be allowed a fair trial by their peers.

Is it asked what is the cause of such outrages at the South and their increasing frequency in all parts of the country? We answer one great cause is *slavery*. Public virtue cannot exist in the same country with involuntary servitude. This is a settled truth. The experience of all time proves it. The whole intercourse between master and slave tends to the destruction of correct moral feeling in both. But its influence is particularly and peculiarly ruinous to the former. His notions of justice are surely perverted; the restraints of conscience are broken; the sense of right which God has implanted in the soul, becomes blinded and mistaken. If we observe the situation in which he is placed, we shall not deem such consequences unnatural. He is taught to respect no control of his conduct towards his slave except his own capricious will. And if he is accustomed to disregard law in his dealings with the negro, he will not be apt to hold it *very* sacred in his dealings with the whites. Accustomed to vent his passions on all occasions upon his slaves, they will finally overmaster his reason and better judgment, and will not be restrained by the factitious limits of color or situation.

Slavery has ever necessarily been a curse to the people among whom it exists. Sparta and Athens and Rome felt its destructive effects.—No nation has ever tolerated it who has not reaped its bitter fruits. It is the corrupter of public and private virtue; it is the subverter of law, the parent of every kind of outrage and enormity of which human nature is guilty. It is disorganizing, more so than the wildest doctrines of the Jacobins, more so than the worst system of agrarianism. It is fatal to all intellectual effort and manly enterprise. Its poison is working its way through every vein of this great empire. It is ruining the South; its deadly influence is already felt in the North; it must be abolished *now*, IMMEDIATELY, or this republic will soon fall into an anarchy which will terminate only in a despotism of the most iron character. This is not mere declamation. It is a sober inference from unquestionable facts. If any one will examine the subject in the light of unprejudiced reason; if he will look into

history; if he will look into the nature of the human mind, and compare causes with their effects; we are confident he will not deem our remarks unwarrantably strong. If every patriot and Christian in America beheld slavery as we believe it should be beheld, as tending surely to the destruction of the virtue and peace and the very existence of our republican institutions, we are assured they would unite heart and hand in the work of immediate abolition. "Slavery and not abolitionism is threatening to destroy the union. Slavery and not abolitionism is disorganizing."

A New Pro-Slavery Movement.

We call the attention of our readers to the account of the anti-abolition meeting, holden in New-York by sundry gentlemen slave-holders from the South, assisted by their abettors, sundry *abstract* gentlemen from the North. It would seem that the 'fanatics' have become so numerous, and their influence is spreading so rapidly and is exerting itself so powerfully, that an organized opposition is deemed necessary. But *what* shall this opposition be? this puzzles them. The object of the meeting above mentioned was to devise ways and means concerning it. But alas! the wise doctors so widely disagreed, that no union could be effected. They commenced with a long preamble to a long resolution recommending a general convention of slave-holders "to take into consideration the proper course for the slave-holding states to adopt in the present alarming crisis;" which resolution was made to give place to those which we have inserted on our last page. From the debate which took place, a part of which we give below, the gentlemen were evidently at a loss what to do. At one moment they were ready to vote that an 'alarming crisis' had come; at the next they turn round and pronounce it all a humbug, and declare that the 'alarming crisis' is no crisis at all. They wish to make some disposition of their forces against us, but as abolitionists are determined to make the contest simply a contest of principles, they know not what that disposition can be. The weapons of abolitionists are discussion, moral reasoning, inquiry. These the slave-holder is afraid to meet. Free discussion is the atmosphere in which truth breathes; the doctrines of anti-slavery, if permitted a breathing in that atmosphere, will assuredly triumph over error. The slave-holder is awars of this and the evident object of the New-York meeting was to put it down. But how was it to be done? 'That's the question.' Col. Sparks, the Secretary of the meeting, thought a pro-slavery convention should be called. Col. Foster, on the contrary, thought such a course unpolitic. It was giving too much consequence to the fanatics. For his part, he said, "he defied them." A brave gentleman, undoubtedly, as his military title would intimate.

Col. Samuel L. Knapp of the goodly city of Boston, made a speech which shows the state of Northern feeling on this subject. If he does not manifest a pro-slavery and a slavish spirit, we know not who could. We commend him to our neighbour of the Observer.

Col. Knapp next inquired of the Chairman whether it would be permitted for persons not from the South, but who agreed with them in sentiment, to address the audience. The Chairman answered yes: when Mr. Knapp proceeded to pass a compliment on the chivalry of the South, and said that he could assure the gentlemen that he spoke the opinion of the great mass of the people of the North, when he said that they had no intention of meddling in this matter at all. Indeed he would pledge them that the feelings of the North were decidedly favorable to the *rights of property* at the South. [We are all opposed to slavery at the North.—*N.H.Obs.*] As to the fanatics, they were so few and so rarely to be seen that a man could hardly find one. What, Mr. Chairman, would you think of our wisdom, if because a maniac occasionally got out of the hands of the police officer, and is suffered to go at large, would you therefore argue that there were a great many maniacs to be found, and call a convention to take the object into consideration. (Cheers.) The fanatics were mere *addle-headed FOOLS*; yes, *addle-headed FOOLS*, who could adopt no other means of notoriety. I have been at the South, and I can say of the slaves that I never saw a better set of *well-fed rascals* than they. (Cheers.) If you offend one of them for his insolence, why, the next thing you hear is you have offended his master, and as a sequel to this, you have *a pistol at your head*, and perhaps *your brains blown out*! (Cheers.) But as to the fanatics, why we will put our hands upon their heads and control them, and if that will not do, why then we will put our foot upon them and *crush* both them and their venom together [!] If a servile or civil war should break out at the South, call upon us at the North, and we will assist you to put it down at once. [Here a call for three cheers to Col. Knapp, which was responded to, and they were given.]

We suppose there is no fanaticism in the above remarks. He was followed by *Col.* Sparks (their titles and tempers are decidedly warlike,) who went point blank against the preceding speaker.

The Secretary of the meeting (*Col. Sparks*) stated that the resolution and the report had been made not with a view of giving notoriety to the fanatics, but with a view of acting in a manner which the importance of the subject demanded. It was not worth while to deceive ourselves. The information of the rapid increase of the societies he derived from the publications of the fanatics themselves, and he would here read for the information of the audience an extract from *Human Rights*, a paper published by the incendiaries, in which it was stated, that their object was the TOTAL DESTRUCTION of Slavery in the United States, and "that the Anti-Slavery cause has made progress, every body knows. Who does not remember the ridicule that was thrown upon the handful of 'Fanatics' in Boston three years ago—upon the twenty-two men and *two* women in New-York two years ago—upon the fifty or sixty men who met at Philadelphia a year and a half ago—what a fine joke it was that such a handful should meet to form an *American* Society? Now this same Society numbers two hundred and fifty Auxiliaries in thirteen States."

We advise the gallant Colonel not to be frightened. Ere another year comes round our 250 Societies will be increased two fold.

Mr. T. D. Brigham of Worcester Massachusetts, said that he of course did not expect to give any direction to the proceedings of the meeting; but he would say on behalf of Massachusetts that that State was *opposed* to the efforts of the fanatics in attempting *to abolish Slavery*. He would pledge Massachusetts *in favor of the rights of the South* and *the Slaveholder*. And who are these fanatics—they are men without *any principle* whatever—yes, sir! No principle—who act in this matter not from any good motives whatever; but generally a set of men who have no other means of a livelihood, men who adopt this business for the purpose of gaining their bread. No man of any principle took any of their papers or read them, they were the mere scum of society every where. He did not care about the statements which had been read by the Secretary of their increase in numbers, for it was not true. Those papers lied. There was no such change in the feeling, and if the abolitionists get up a meeting at Worcester, *not a single respectable yeoman or storekeeper would attend it*, and none would be seen at it but the fanatics themselves, *who possess no influence whatever*.

Thus much for another man from New-England. He displays more bitterness and hatred to abolitionists, than the Southerners themselves. The fact is, and every day brings proof of it, the principles of anti-slavery and the movements of abolitionists, meet more opposition from Northern men than from the slave-holder. *A strong hold of slavery and Negro oppression is in New-England.*

Col. Knapp rose and again stated that there was an impression prevailing that the clergy at the North were busy in this matter. He said there are amongst the clergy a few *weak hearted* and *foolish* men who were willing to push this cause, but he would state one fact relative to the Rev. Mr. May, a very warm hearted and benevolent man, but whose head was turned on this subject; who since he had become an Abolitionist had not been invited to preach in a single pulpit in New England. (A falsehood, as Col. Knapp himself knew.)

One word on colonization. In the remarks offered by Gen. Fernoy of Geo. we find the following, which we commend to all who favor that society:

There were four plans in which the slaves might be got rid of, and four only. 1st. The plan of colonization, which was a mere *chimera*. That society could not remove such *free* blacks as were willing to go, to say nothing of the slaves. He noticed by their last report that there were eight hundred blacks for whom they could not obtain funds to defray the expenses of transportation. It was *a deception to hold up that society as a remedy for slavery*. It was not considered so at the South, and it was better to say so fairly and openly.

Discussion is to be put down, if not by 'frowns' then by 'force.'

Mr. Foster objected to the report as well as the original resolution, because he said it discussed the question of Slavery. That was a subject which he would never discuss or *allow to be discussed, north of the Potomac*. If all the North should conspire together against them he would defy them. He would warn them in an open and generous manner, now not to meddle with their affairs; for if they did they would be met by force. Let us call upon the North to frown down the fanatics, and if we cannot frown them down, *put them down by force*; but do not let us condescend to discuss this question.

O, no, don't discuss it. The whole evil consists in that. Just as certain as discussion is permitted, the cause of abolition will triumph. It is therefore good policy for the slave-holder to crush it. Whether that can be done remains to be seen.

First of August.

This day was observed with appropriate services by the Concord Anti-Slavery Society.—Rev. DAVID STOWELL of Goffstown delivered a very interesting and instructive address before it, well suited to the occasion and full of sound reasoning and eloquent thought. He spoke upwards of an hour. After he had closed, Rev. Mr. Foss of Hopkinton, presented the following resolution, which was seconded by Rev. Mr. CUMMINGS of this town, and passed.

Resolved, That while we rejoice to celebrate the first of August as England's proudest day, we ardently hope the time is not very far distant when we may celebrate a day equally glorious to America.

Both gentlemen offered a few brief and timely remarks in support of it.

Rev. Mr. WORTH said, that although the views of abolitionists in regard to *forcible* emancipation, had been frequently laid before the public, yet he thought the present a proper occasion to reiterate those views, which he should present in the following resolution:

Resolved, That while we condemn the sin of slavery wherever it may be found, and pity those who are held in unrighteous bondage, yet we would commiserate our southern brethren in their unhappy condition: and although we cannot justify their continuing in the sin of slavery, yet, we totally and distinctly disapprove and condemn any attempt on the part of the whites to excite the blacks to insurrection as also of any attempts of like character by those who are oppressed.

After some brief remarks from gentlemen, strongly deprecating all insurrectionary movements, the resolution was passed unanimously.

WORDS AND DEEDS.

It is an easy matter to draw comparisons.—It is an easy matter to put sarcastic interrogations, and misrepresent; at least so it would seem by the course of colonization writers.—In the African Repository for July, is an extract from the "Lynchburg Virginian," calling on Northern Abolitionists to come up to the help of the Colonization Society, and assist in expatriating "certain offending brothers," who have consented to go home to Africa. In the extract we find the following: "It is cheaper to talk than to act, it seems. They [the Abolitionists] are *very anxious*, doubtless, for "universal emancipation"—but rather reluctant to contribute anything—save *words*—to its accomplishment." The opposite page of the Repository contains a record, not of abolition but of colonization contributions. The two pages form a beautiful specimen of what is sometimes termed—juxta-position. One item of the contribution is worth quoting, as it relates to deeds in our vicinity. From that it appears that the whole sum, taken up at a meeting holden in the Unitarian Church by R. R. Gurley and other speech-maker, where there were full as many 'words' spoken as proved profitable, amounted to $23.86!

At a meeting of abolitionists a few evenings previous, more than $500 were subscribed. Let "words" and "deeds" speak.

N. E. SPECTATOR. This paper is published weekly at Boston, and ably and independently edited by Rev. WM. S. PORTER. To those who wish for a family paper that will freely and openly discuss the great moral questions of the day; that will lay before its readers in plain and direct language the principles of gospel truth and duty, we recommend the N. E. Spectator. It is such a paper as is needed at this time, and we trust it will be efficiently supported. Temperance, Anti-slavery, Sabbath Schools, Peace, Missions; &c, are the great topics on which it treats. We shall be happy to receive subscriptions.

INCENDIARY TRACTS AMONG THE SLAVES.—It is said, we do not vouch for its truth, that several incendiary publications were found among the slaves, previous to the discovery of the Vicksburg plot, being the Declaration of American Independence, printed by order of the first Congress, and a few stray leaves of the Bible, containing the LVIII. chapter of Isaiah. The masters should take better care of such documents, and not use them "recklessly."

N. Y. ADVOCATE AND MR. BIRNEY. We have received a communication from a respected corespondent at Lowell, commenting on the misrepresentations of Mr Birney's views by the Christian Advocate. It was received too late for insertion in our last, and as the remarks alluded to have already been noticed and corrected in several other papers, & as it would now be rather unseasonsble, we deem it proper to withhold it from the public.

Anti Slavery Almanack.

This work, which we announced some time since, has just been issued from the press. It is a valuable publication, and we hope will meet with an extensive sale. It embraces many facts in regard to slavery, and a record of the dates of the various movements in the Abolition cause, and also a list of the various societies with the names of the officers, so far as they are known. For sale at the Depository. Orders promptly attended to.

New Societies.

An Anti-slavery Society has recenty been formed at Kingston. Another has been formed at Hampton Falls. Rev. S. Cook, President. G. H. Dodge, Esq. Vice President, N. Ambrose, Sec.

ANTI-SLAVERY AMONG THE METHODISTS.—At the late meeting of the New-Hampshire Conference at Portsmouth, an Anti-Slavery Society was formed among the preachers, 70 of whom have already subscribed their names to the constitution.

[For the Herald of Freedom.]

The Constitution and Slavery.

Mr. Editor,—One "Lion in the way" of the *Fearers* of Emancipation, is the Constitution. They are afraid the abolition of Slavery will subvert our *glorious Constitution*.—That happy, blood-bought, toil-won, free charter, they say is based in *Slavery*, and that its element, and aliment, and nutriment, and *sine qua non*, are—*Slavery!*

Now, if this were all true, or any of it, I should be nevertheless and none the less, an Abolitionist. If the Constitution stood in the way of liberty, I would abolish the Constitution, with as little ceremony and hesitancy as I would abolish the Colonization Society or the Black Act of Connecticut. But I deny that the Constitution is a charter of Slavery: I deny that Slavery was the child of the Revolution. The blood shed at Lexington was not offered up on that altar. It was not that boon that Joseph Warren bartered his life for on Bunker Hill. La Fayette did not crusade over here for that; and I am desirous of showing this, for I think the fear of endangering, some how or other, the Constitution, keeps timid men from the Anti-Slavery Society.

There are inconsistencies and discrepancies in the Constitution. Forbidden words and unlawful phraseology are there—an American dare not stand up & read it on a 4th of July. He can hammer away and mouth at the poor old obsolete Declaration; but he dare not read the *compromising* Liberty charter that followed: He could not explain some of its cabalistic phrases.—Instance "whole number of Free persons" and "three-fifths of all other persons!" Softly said—gently recorded. "Other persons"—what does that mean? "Other" than "Free persons!" Why that ominous and fearful clause in the charter of the The Land of Liberty! Who are these "others?" Are they convicts sentenced to bondage? Are they indented men, or men bound to service by contract? No. It means slaves: and that other dark sentence—"No person held to service," &c. What does that mean? Does it provide about hired men, apprentices, convicts sentenced to the mines, the gallies, or the State prisons? No. It forbids the people of the Free States from sheltering the fugitive fellow-man who has fled from bondage, in the slave regions of the Union,—and protecting him from pursuit and re-kidnapping by the slaver, when he comes prowling after him out of the South. Glorious provision! Hail Colombia! oh! for a perpetual 4th of July, an everlasting "Independent Day"—of shouts, guns, orations, toasts, and reading of Declarations!—Bah! Mr. Editor—we ought to turn our celebrations into the fastings of Nineveh; and that banner of ours, impudently flaunted against the frowning heavens, and insulting the free winds with its false flappings, ought to be made of sackcloth!—A more infamous provision tyranny never fabricated. The bye laws of the Magdeburgh Castle, or the code of the Bastile, were magna chartas to it! "*Persons held to service*," forsooth—not SLAVES: they did not write it SLAVES. They did not dare to. The walls of the old Continental Congress would not have brooked the reading of the accursed word. A "*hand*-writing" would have come out upon them, and there would have been a palsying of knees like that at Belshazzar's feast! What other words in this great Liberty paper—this glorious experiment at self-government wink connivingly at Slavery? There is that talk about "protecting states against domestic violence."—Is there any Slavery in that? What "violence?" Watson Webb mobs may be—the ebullitions of the spirit of colonizing our neighbours—against these the state ought to be protected. But it is not these that are meant. No, it is the restlessness of the fevered slave, tossing and struggling to catch the breath of liberty. It is to hush and suppress these that this precious clause provides. It is to put the bayonet to the slave's heart if he obeys the command of God to free himself of soul-destroying bondage. It is the covenant of men, who hypocritically told the world that *all men* are inalienably free, to hold men in Slavery at the point of the bayonet. A more diabolical conspiracy never was entered into by fallen man. It is in the Constitution of the United States. Still the Mosaic instrument does not tolerate Slavery. They had to amend its original provisions. It did not provide for the security of personal rights: eager and greedy to provide amply for themselves, they forgot in the hurry of their amendment to insert a reservation excluding the slave. They could not have excluded him if they had not forgot it. All their wicked skill in phraseology would not have availed them to do it. They wanted an amendment completely securing their own personal rights. They could not conceive one that should not guarantee *universal Liberty*. They framed it and Slavery is abolished by the Constitution. I care not whether they thought of the slave or not. I care not how narrow, mean, and exclusive the "thoughts of their hearts." We hold them to their *words*. They intended what they have *said*. It is written—and the foul practices of the country cannot construe it away. It stands in all the force of the Law paramount of the Land, that "No person can be deprived of Liberty, but by due process of Law."—By indictment, trial, conviction, judgment, sentence and execution, alone, can a man be "deprived of his Liberty" under the Constitution. That these are intended by "due process," any man will see, who reads the article, and here is the death sentence to Slavery.

But what is meant by "person?" The same that is meant by it in those infamous clauses we have before noticed. Does it mean slaves? Yes, if it does in those clauses, or any where in the Constitution—and if it don't mean so any where in that instrument, then Slavery is not recognized in it, or hinted at. "Person" is the word, and if those dark and felonious passages speak of slaves, this amendment does, and abolishes Slavery; and whoever since its adoption has held a man in bondage, is a traitor to the Constitution! The protection is unlimited—it is universal—it is absolute. It must mean the *ordinary import of its words*. If the free people whose charter it is, don't mean to stand to it, let them call a convention at Washington City, & amend the amendment. Let them say they meant men not already deprived of liberty by violence & restrict the protection to them. Let them say, if they dare to, that the slave is not a "person" in the meaning of the amendment of the Constitution; or let them change their amendment so that it shall read—"No person, but those who may be deprived of their liberty, shall be deprived of his liberty, but by due process," &c. I take the amendment as it stands—*I hold it to intend what it says in the ordinary sense of the words*; and it cannot be evaded by saying it means men, who are not already deprived of Liberty. This would protect no man.

Slavery is unconstitutional.

HAMPDEN.

[For the Herald of Freedom.]

Denunciations.

"J. S." in the N. H. Observer, condems Messrs. Garrison, Thompson and others, & says, "look at the horrible denunciations *constantly* fulminated by" &c.—Does "J. S." offer his article as a "specimen" or example for their imitation? If so he is respectfully asked to "look at" this very sentence, and he possibly may see cause to *revise* and *correct*. Will he not at least *look at* Rom. 2nd ch. 1st verse. Now his representations are either fair, honest and *just*, or they are not so. And if not, he has done both Mr. Thompson and Mr. Garrison a manifest wrong, and is bound to repair the injury, not by restoring four fold, which is not in his power, but at least, so far as a public confession can do it!—And if he is as "conscientiously" scrupulous in this, as some in other respects, will do it. Both these gentlemen have had and still continue to have their full quota of abuse from the *midnight cry* and similar sources, and enough, without having it heaped upon them, by these of whom we have a right to expect "better things." The latter, especially has been the mark for abuse from all quarters, and while slave holders and the mob, are "gnashing upon him with their teeth," a certain other class seen to be standing by in readiness to hold their garments. And why is it that Mr. Garrison, more than any other man, is thus persecuted? Evidently, because like Stephen of old, he considers it *expedient* to call things by their right names—and when *they* hear these things they *are cut to the heart*. Mr. G. is not perfect—*who is?* But I verily believe he has less sin to answer for in respect to slavery, than any other American citizen or christian. And if there is a man among us who fulfils the command—"Remember those who are in bonds, *as bound with them*," I believe that man to be William Lloyd Garrison. "He that steals my purse steals trash." It is to be hoped that such men as J. S. seems to be, *can* and will employ their time and talents in this cause, to a better purpose, than that of endeavouring to destroy the influence, character and usefulness of such men as George Thompson and William Lloyd Garrison. W.

[For the Herald of Freedom.]

Darkened Conscience.

Mr Editor:—The Editor of the N. H. Observer, in reference to a quotation from the Report of the N. H. A. S. Society, viz. "the religious periodicals in the State are too much trammelled with doubts and fears to act so efficiency as could be wished," says, "That is, they have too much *conscience* to run ahead in the dark."—Could he not more appropriately have said, "They *should* have too much conscience at this *late hour in the day* to be *in* the *dark*," and especially to *stand still* in a cause like this." I am pleased with the editors' frankness (?) and now if, as he seems to intimate, his conscience is *darkened*, why will he not exchange it for an enlightened conscience? and then, and not till then "run ahead". "The N. H. Anti S. S. has endorsed both the Liberator and the Herald of Freedom with a mark of approval, &c.—These papers are not ostensibly religious papers, and yet in some cases are substituted for such." It is true the hope of the poor slaves is, and must be, in the results effected by moral and religious means, yet if ostensible priests and Levites have *consciences* which lead them to pass by on the other side of the way and leave these to perish, who have "*fallen among thieves*," I see no reason why certain Samaritans may not become their *Liberators, Heralds of Freedom*, &c. It is devoutly to be hoped, that although "not *ostensibly* religious papers," they will neither of them so far dishonor the principles of religion, (or at this late day, insult the common sense of community) as to number among their correspondents, any whether ministers or "*Laymen*" who will endeavor from the Bible, to justify American Slavery, and thus lead even the *infidel* to turn from them, with contempt saying, "I despise such a religion." W.

The Struggler.—A new Paper, with the above title, has lately been commenced in Philadelphia by a company of colored young men. It is published twice a week, at 50 cents per quarter payable in advance.

Public dinner with cold water.—The Mechanics and Working men's Temperance Society of Philadelphia, celebrated the 4th of July by an address by Rev. Albert Barnes, after which they partook of a dinner at the Northern Exchange, with no other beverage on the table than pure cold water.

JAMES G. BIRNEY, Esq., of Kentucky, has been appointed Professor of Law in Oberlin Institute.

A SIGN.—Rev. Dr. McCalla, from Philadelphia is now delivering a course of lectures in this city on Romanism. He is obliged to resort to Julien Hall,—although but a small part of those who wish to hear can there gain admittance,—because, as we are informed, no protestant church in the city will be opened for him.—*Spectator.*

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PROCEEDINGS of the N. E. Convention, held May 1834.

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May 20th 1835.

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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSIAH HENRY KIMBALL, Editor, Concord, N. H.

POETRY.

[The following Hymns were composed for the celebration of the First Day of August, 1835, by the Concord, N. H., Anti-Slavery Society.]

Come, with the smile and tear,
Let grief and gladness meet,
And fitly blend in music here
This day of bliss to greet:
The Island Jubilee—
A year hath roll'd along,
And joyous voices of the Free
Pour out their birthday song.

Repenting hearts aspire,
In true, though chastened praise,
To lift, with that rejoicing choir,
Our sadly grateful lays;
But Joy's enfeebled wing
Reluctant soars above,
While our own millions vainly bring
A brother's plea for love.

Bear forth the fettered soul
From Guilt's drear, dungeon gloom!
Loose the stern grasp of Sin's control,
And give the captives room!
The negro wears a chain
By true heart freemen curst—
Bonds on the white man's *soul* remain
For mightier strength to burst.

Is not our country free?
Yes—from a foreign rod—
But is her boasted liberty
Free from the frown of God?
Dare we an hour, that frown?
No! for a brother's right,
Forgotten, hated, trampled down,
Let truth and prayer unite!

Praise unto Him who went before
His Chosen in their way—
A fire by night to guide them on,
A beacon cloud by day.
Praise to the great Deliverer,
Whose shield of love was o'er
Our fathers in the wilderness,
And battle-field of gore.

Praise, that his mighty arm is bared
To set the captive free;—
Not as he rescued Israel
From Egypt's mastery—
With plagues, and storms of fire and hail,
Which sadly do their parts—
But by the blessed influence
Of Love on human hearts!"

Praise, that the mightiness of Truth
Has triumphed over Wrong,
That British hands have burst the chains
Which bound the Negro long.
Praise, that the light of Liberty
Is breaking brightly thus,
In bosoms dark and desolate,
Smitten with Slavery's curse.

O, let the humble heart send up
Devout thanksgivings now.
Let the glad spirits of the Free
In prayerful homage bow.
And may the voice which comes to-day,
Over the ocean waves,
Stir us to duty, as it pleads—
"MAKE FREEMEN OF YOUR SLAVES!"

MISCELLANY.

ZEAL AND PRUDENCE.

[Extracts from a sermon preached in Boston, June 21, 1835, by James T. Dickinson.]

The primitive Christians were not afraid to set themselves in direct opposition to public opinion. With them the very act of becoming a Christian was a declaration of war, uncompromising war, against public opinion. But at the present day you can scarcely get Christians to step forward beyond public sentiment, and advance doctrines that are unpopular. When they learn any new principle of duty, they must keep it awhile at least under a bushel, and be so cautious and timid in bringing it out, as to ensure its being received with distrust. They do not come forth, *shine*, and say that duty is duty, and that sun is sun. They must wait till they can get the general voice to speak, and then they will be very bold. There is a lamentable want of moral courage in the church now. So little indeed is there of this important virtue to be found, that it is really disreputable to possess it, and on the other hand it is respectable to be without it. The man who never goes before public sentiment is called a prudent man, and the man who stands in the foremost ranks of public sentiment is called an ultra and an imprudent man. But a nation of these prudent reformers, all going with public sentiment and not before it, would accomplish nothing. They would stand still and see the wheels of reformation grow rusty and rotten. The first Christians were different men. They possessed moral courage. The courage now most valued is that which sends a man out to the field to have his body shot at. Their courage was of that higher kind which sends a man out to the field to have his *soul*, his reputation, shot at. Courage of the former kind is partly the result of *moral* cowardice. The man is so much afraid of public sentiment that he will expose his life in duels and wars, barbarous customs contrary to the whole spirit of Christianity. Courage of the latter kind, to wit, that of the Christian, is the result of high, inflexible allegiance to the will of God. It leads one to sacrifice reputation, life, every thing, rather than do or countenance what is wrong.

Were the primitive Christians now alive, and actors in the transactions of the age, they would be considered by many, imprudent men—not that they were really imprudent, according to the right usage of terms, but that they were so according to our usage. Perhaps no word at the present day is more abused than the word prudence. There are two points on which it is abused. First, Prudence is made the *prominent* virtue. In some cases it would seem to be regarded as almost the only virtue needed. Far be it from me to speak lightly of prudence. Its importance is fully admitted. But then it should be remembered that there are many other virtues just as important. A watch, in order to go *well*, must have a regulator. But then it must have a great amount of other machinery, in order to go *at all*. A vessel must have a rudder, and I should be sorry to see a man leaving port without a rudder to his vessel. But the ship needs other parts beside the rudder—such as the masts, the sails, the ballast, the anchor—and the man would be unwise who should neglect these, and put to sea with nothing *but* a rudder. When he makes the attempt he finds he needs much other preparation.

So the Christian, who would go out upon the broad and rough sea of human duty, with so many opposing winds and currents to make head against, finds that he needs several other virtues quite as much as prudence.

In the second place, this virtue is abused in putting it in the wrong place. What is prudence? It is *practical* wisdom, that is, doing in the best way that which the bible and conscience have previously told us ought to be done. We are not to ask prudence what our duty is—we are only to ask its assistance in showing us how to discharge duty in the best way. The apostolic Christian learns his duty from a higher source. And entering upon his course in accordance with the dictates of that higher authority, he goes on to the accomplishment of whatever has been given him to do, using those means which are the best adapted to his object. His prudence consists in selecting those means which in the long run will be most efficient. He does not as often as he comes to a difficulty stop and inquire whether it is prudent to go forward. That question he has settled. Through the difficulty, or over, or around it, he must go. He does not here consult prudence to ascertain his duty, but to get aid in its performance; to find out the best road to his object. He is not a slave to prudence, but employs it as a useful servant. We have compared prudence to the rudder of a ship. We may also say that the bible and the conscience are fitly represented by the compass, the desires and purposes of the soul by the sails, the learning and other intellectual furniture by the ballast and lading. Now if a ship master should go to sea without ballast, he would be capsized—if without sails he would remain nearly stationary—if without compass he would not know the direction in which to sail—if without rudder he could not control the ship. He must have *all* these, and must give to each its *place*. When he would know what direction to take he should not go to his rudder but to his compass. When he would move forward the vessel he should depend upon the sails, not upon the rudder. And having ascertained his course from the compass, and being under way from the pressure of the breeze upon the canvass, he takes his station at the helm, and thus keeps the vessel in the proper direction. In like manner the Christian should go first to his bible and his conscience to be instructed in all duty, then he should call forth his feelings, and form his passions, and put his soul in motion, and last of all he should use prudence constantly, as he goes on in the course thus taken. This was the manner in which the first disciples proceeded.

But modern Christians, when they would know their duty, are very apt to resort to prudence the first thing. If they are about to engage in the labours of a revival, or in the temperance cause, or take any important steps for the reformation of the world, they are likely to furnish themselves with a double amount of prudence, while they leave zeal and decision and the bible and conscience to take care of themselves. And in so doing they act like the man who should go to sea with two rudders and leave part of his sails and perhaps his compass behind. Sure I am, that if Christians of this stamp had existed in the days of the apostles, and had been put in their places, the gospel never would have been preached—never. The immense difficulties then in the way of publishing christianity would never have been overcome by such men. They would have reasoned thus: Public opinion is so bitter against the gospel, that we shall only stir up wrath and bring on disaster if we say any thing. It will do no good to preach Christ. It will not be sending peace on earth but a sword. We shall lose all character and influence, and be accounted the off-scouring of all things. We shall be hated, and mobbed, and murdered. So far from overcoming the hearts of our enemies we shall exasperate them, and so increase their hostility as to put it out of the power of Christians ever to preach the gospel to any effect. We must conciliate; we must use indirect measures. We must not come out with the whole gospel till the world is prepared for such a step. Thus would they have reasoned and acted; and christianity would have died with them. It is well for the world that in fact they did not thus reason. It is well they were imprudent according to our notions of imprudence. It is well they understood that prudence goes behind the ship and not before it.

Modern Christians have, to a considerable extent, imbibed the opinion that the whole gospel *may* be so exhibited in word and deed as to avoid, for the most part, opposition. If a zealous man becomes very unpopular, it is taken for granted that he has important faults. If a revival of religion occasions difficulty, it is supposed, almost of course, that there was something wrong in it. The primitive Christians thought differently. They remembered the words of Jesus, when he said, "I am come to send fire on the earth, and what will I, if it be already kindled. Suppose ye that I am come to give peace on the earth? I tell you, nay, but rather division." They expected in such a world as this, where wrong principles and opinions are predominant, that the faithful discharge of duty would give rise to difficulty. Yet knowing this, they fearlessly attacked the vices and prejudice of men. There are two modes of treating that opposition which sin makes to holiness. One is to turn out of one way and go around the opposition by some bye path. The other is not to turn to the right hand or left, but to meet opposition with the dignity and conscious rectitude of superiority. The primitive Christians took the latter method. They went straight to their object. We are much disposed to pursue the tortuous course. They had great confidence in the power of truth—we are full of misgiving on this point. They were strong because they took counsel of God—we are weak because we take counsel of man.

Excerpts from Hannah More.

CENSURE AND FLATTERY.—All censure is profitable: for if one does not happen to deserve it for the thing in question, it makes one look into one's self; but my mind is of such a make, that my chief danger lies, not in abuse, but in flattery; it is the slaver that kills, and not the bite.

PHILANTHROPY.—I feel that the value of a thing lies so much more in its usefulness than its splendor, that I have a notion I should derive more gratification from being able to lessen the price of bread than from having written the Iliad.

ANARCHY AND DESPOTISM.—Some of the fierce champions on the government side [in 1793] by way of enhancing the horrors of anarchy, represent despotism as rather a desirable thing. But why, to prove that Scylla is a destructive rock, must it be implied that Charybdis is a safe shore.

ROBERT MORRIS, 1796.—We had more company in the afternoon than usual, among others, Mr. Morris, the American Ambassador to France: but he disliked the French, and they him; so like a wise man he came hither, rather than remain with those virtuous republicans.

GENIUS.—I sometimes cannot but think that Genius is only a lamp at your door, very conducive to the public good, but which neither lights nor cheers the inhabitant of the house.

FORETHOUGHT.—"Why don't you wear your ring, my dear?" (says a father, in some play, to his daughter.) 'Because, papa, it hurts me when any body squeezes my hand.' "What business have you to have your hand squeezed?" 'Certainly none; but still you know, papa, one should like to keep it in squeezable order.'

A COMPLIMENT.—I remember that Dr. Johnson once asked me what was the greatest compliment you could pay an author?—I replied "to quote him." "Thou art right, my child," said he.

TOTAL ABSTINENCE.

It is worthy of remark, that nearly every speaker, at the late great Temperance Meetings in New York and Boston, took the ground of total abstinence from all that can intoxicate, as the only consistent temperance ground. The following are some of the remarks of Dr Beman of Troy, at the meeting of the Pennsylvania State Society at Pittsburg.

"Fermented liquors will never do to leave off upon, but are very good to begin upon. When a man is accustomed to excess, I appeal to every sensible man here, whether he ever knew such a one reformed, by taking to the use of fermented liquors. On the other hand, if I was going to make a young man a drunkard, I should begin by treating him with fermented liquors, because they are less fiery than distilled spirits, and more attractive, and it is more *respectable* to drink wine and beer than to drink whiskey.—Consistency requires that temperance men should abstain from all these liquors. So long as any classes of persons drink wine and beer, others will drink rum and brandy and whiskey. Let a laboring man stand in his ditch, and see you, Mr President, at your ease, drinking your Madeira, or me lifting my pot of ale to my lips, can you go and persude him to leave off drinking whiskey? In a certain place where the Temperance Reform had made some progress, several persons had collected in a bar-room. A poor tipler stood among them, with his three cents in his hand, with which he wanted to buy a glass of whiskey. But the power of public opinion was strong, and he stood between hope and fear, longing for his glass, but afraid to ask for it in the presence of so many witnesses. At last a gentleman stepped up to the bar and called for a glass of wine and drank it and paid his sixpence.—The poor toper brighted up. "Who is that gentleman?" said he. He was told that it was Squire B. the temperance man. "Ah, I thought so," said he, "Landlord, *give me a glass of whiskey.*" He took it, and drank it, and paid his three cents. "Ah," said he "if I had *three cents more*, I could be a cold water man too, and drink wine." This subject appeals to the moral sense of every man who feels an interest *in the temperance cause*. Only let it be known that a man who can afford it may be a good temperance man and drink wine, and the rest will claim to be just as good cold water men, and drink whiskey. *Lowell Observer.*

Lynch Law.--Five Gamblers hung without Trial.

We have just learned the particulars of this horrible affair reported by one of the steamboats yesterday. It appears that some persons had kept a gambling house in Vicksburg for some time, and as usual in similar establishments had their pimps and their decoys employed, inveigling inexperienced young men into the lion's den, where they were invariably fleeced of all they possessed, and frequently ill treated by the conductors.

The inhabitants, determined to abate the nuisance, had held several meetings, and given notice repeatedly to the offenders to quit the city by a certain time, or suffer the consequence of an outraged community.—The day at length arrived when the committee waited on them and told them that their passage was paid for on board the steamboat and quit they must! They positively refused—the committee retired to deliberate and again returned, but the house was closed, and while endeavoring to gain admittance, several shots were fired from the windows, one of which struck Dr. Bodley, the chairman of the committee, and caused his immediate death. Another gentleman of respectability was severely wounded, and the rest of the bullets passed through the hats of the other members of the committee.

The towns-people immediately assembled, broke open the house, seized five men the only inmates, dragged them to the public square, and *hanged* them *instanter!!!* They posted sentries, and gave notice that any person who approached them for 24 hours would be served likewise. All the money, which was of a large amount, was piled upon a table before the suspended bodies, and the committee paid it away to all who could prove they had lost money at the house. About twelve or fifteen persons in connection with the house, started for this city in haste to avoid a similar fate.

These are the particulars as we have heard them—we shall make no comments upon so dreadful an occurrence, hoping the account has been exaggerated.

Since the above was in type we have heard that Dr. Bodley was murdered in the gaming house, after having won a considerable sum of money at the table, which was the original cause of this execution of summary justice or Lynch law as it is called.—The persons executed were Mr. North, who kept a tavern, Dutch Bill, his bar-keeper, Mr. Samuel Smith, Mr. Callum and Mr. McCall.—*Louisiana Adv.*

Apt Comparison.

BY DR. CHANNING.

'When I compare together the different classes as existing at this moment in the civilized world, I cannot think the difference between the rich and the poor in regard to mere physical suffering, so great as is sometimes imagined. That some of the indigent among us die of scanty food is undoubtedly true; but vastly more in the community die from eating too much than eating too little; vastly more from excess than starvation. So as to clothing, many shiver from want of defences against the cold;—but there is vastly more suffering among the rich, from absurd and criminal modes of dress, which fashion has sanctioned, than among the poor from deficiency of raiment. Our daughters are oftener brought to the grave by their attire, than our beggars by their nakedness. So the poor are often overworked, but they suffer less than many among the rich who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education how many daughters are victims of *ennui*, a misery unknown to the poor, and more intolerable than the weariness of excessive toil! The idle young man, spending the day in exhibiting his person in the street ought not to excite the envy of the overtasked poor, and this cucumber of the ground, is also found exclusively among the rich.

Wine.

AMERICAN CHAMPAIGN.—The favorite and fashionable wine champaign, is manufactured or rather counterfeited at Trenton, New Jersey, to an incredible extent. A large establishment has been built, ware house, laboratories, &c., for 300 or 400 boys and girls making wicker baskets, and an immense number of bottles, branded corks, such as anchor, harp, comnet, Joly, &c., and also, expert alchemists in compounding these articles, imported for the express purpose from the vineyards of la belle France.

NEW KIND OF WINE.—L. M. Sargeant, Esq. stated in a temperance lecture, recently delivered in Northampton, that *'wine drinkers swallow lots of the pure juice of dead spiders!'*

From the N. Y. Journal of Commerce.

The Meeting called by Gentlemen from the South.

This meeting was held yesterday evening at Tamany Hall. At half past 5 o'clock, Doctor David C. Carr, of New Orleans, was called on to preside, Mr John Hutchins, of Mississippi, was appointed Vice President and Colonel Sparks, from Louisiana, Secretary.

The Secretary then read the following preamble and resolution, which had been arranged by a committee appointed by a preparatory meeting.

That the avowed determination of the abolitionists, is the immediate and unconditional abolition of slavery in the United States. That is proposed to be effected by the enlightenment of the public mind on the subject of slavery; through the means of lectures, sermons from the pulpit, essays and newspapers, which are to be exclusively devoted to this subject. Your committee cannot but view this course on the part of the Abolitionists, as highly prejudicial to the good order and peace of the slaveholding States, and should it be continued, dangerous to the perpetuity of the Union.

No one will deny that slavery is an evil, but it is one which these States found entailed upon them by Britain, and which, since their independence, has been of such magnitude, as to set at defiance the schemes of the sagacious for its immediate abolition. Many of the States have found it comparatively easy to rid themselves of the curse,—the slave was more valuable to their Southern neighbors, to whom he was sold, and when the number was so reduced as scarcely to number one in a thousand of their population, they were emancipated by Legislative enactment, and turned loose upon the community; and if the criminal records of the non-slaveholding States, are to be admitted as evidence, they have been, and still continues to be, an evil of serious magnitude in these communities.

The position of the slaveholding states is different, their black, bears a much greater proportion to their white population—they have no neighbors to whom they may be vended—their owners have come to the inheritance of them through a long line of succesion; they have found them as they are, and had no agency in creating their peculiar relationship to the whites.

They contemplate their condition with regret, and would be the first to embrace any rational plan to amelorate their condition, which would promise security to the master, freedom and happiness to the slave. Your committee do not believe this to be effected by their immediate emancipation and continuation among the whites. The black man is a slave of the white, gives him his labor, and in return receives protection, support, and the comforts of life; thus situated there is a mutual independence; he is viewed as degraded, and esteems himself inferior to the white. This, perhaps has grown out of his long continued servitude; yet it is so, and we know from experience that emancipation has not and will not change this sentiment and feeling in the white and black man. In our whole country this fact will ever influence our Legislators to exclude them from the affairs of government, and the refining influence of social intercourse with the cultivated and virtuous white.

Nothing can operate a revolution in the chaste and delicate feelings of the high polished females of our country which shall make them regard the African as a suitable companion for the nuptial couch, or the pilgrimage of affection which all anticipate through life with a husband of their choice.

Although some distinguished exceptions may be pleaded as examples, yet the black woman will ever be viewed with disgust by American gentlemen, when she is to be considered the wife of his bosom.

These considerations will always humble the negro, place him as you choose, bound or free, among people who, for generations have been taught to view and to treat him as degraded from man's high estate. These considerations your committee humbly conceive operate powerfully in creating a motive for virtuous and exalted action in mankind, the impossibility of attaining to these while remaining among the white in this country, is a powerful argument with the negroes, if permitted to remain, should continue as they are the slaves of the white men, as such there is an interest to protect them—this relation destroyed, experience teaches us that their condition is but little thought of by those among whom it is the unfortunate lot to be cast.

Your committee cannot but view with alarm the promulgation of doctrines touching the immediate abolition of slavery. These are disseminated in pamphlets, sermons and newspapers, among our slaves, create a discontented and insurrectionary spirit from ignorance they cannot appreciate properly, the difference between their condition as slaves and as freemen. The change presents something new, and their imaginations picture to them a futurity of bliss which the experience of no emancipated negro ever yet realized; still they desire a change and to hasten its coming they concert scheines and conspiracies, dangerous to the peace, and often to the lives of their owners, which but for these publications they had never thought of. The denouncement of these conspiracies always increase the rigours of their discipline, abridges their privileges, and draws closer and more oppressively the bonds of slavery—for this they are indebted to the Abolitionists—self preservation forces itself upon the master, and for this he is denounced by the Abolitionists as a tyrant, an oppressor, a wretch delighting in cruelty and torture.

Your Committee cannot quit this subject without adverting to the fact of the warm and extensive support given to the scheme of colonizing the free blacks, by the people of the slave-holding States, as an evidence of their anxiety to ameliorate the condition of the black man. They believe that the work of emancipation should be graduated, that those who are colonized on the coast their mother country, should be enlightened by the white man's instructions, and be prepared for civil government among themselves, that a portion from time to time shall be sent to them who shall be received and in like manner prepared to receive those who are to follow. Since the commencement of this place and the foundation of the colony at Liberia, hundreds of slave holders have emancipated, some a portion, and many all of their blacks, and furnished them with means to establish themselves among the colonists, where they are not eternally reminded of their degredation by the presence of the white man, nor are these emancipated slaves the baser sort as has been asserted by the Abolitionists, on the contrary they are selected for their fidelity, integrity, and intellegence, and consequently the most proper persons with whom to commence the great work of moral and civil enlightenment.

Your Committee are happy on this occasion to say, that on this momentous question they find in accordance with their own sentiments and feelings of a large portion of the people of the non-slave-holding States, and especially that enlightened portion of their fellow citizens, the people of New York. From this fact they augur much good, truth must ultimately triumph, and to this end they respectfully invoke the enlightened people of the non slave holding States, to unite with them in frowning down that spirit of fanaticism and false philanthrophy, which is now gaining upon the feelings of too many of our fellow citizens, and which threatens not only the peace, but very existence of our government.

The following resolutions were then moved:

Resolved, That whether slavery in this country is an evil or not, it is a question belonging solely to the States in which it is tolerated, and whether it shall be continued or abolished, is also a question which belongs solely to those States to determine.

Resolved, That the people of the South cannot for a moment indulge in any serious apprehension that the efforts of the abolitionists on the subject of slavery can seriously affect public opinion even in the North; and that we rely with confidence on the intelligence of our Northern brethren to frustrate and defeat the mischievous schemes of designing demagogues and deluded fanatics. But should a crisis, which we earnestly deprecate, unhappily arrive, we warn our fellow citizens that our rights of property, are sacred, and will be maintained.

Judge Pickett moved that the resolutions be put separately, which was according done, and passed with only two dissenting voices.

A resolution was then passed, to publish the preamble and resolutions in all the papers of this city—and another thanking the Chairman for his conduct in presiding.

The meeting then adjourned.